REGD. No. L 7676

The Tahrik-i-Jadid

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RAJAB 1389
TABUK 1348
SEPTEMBER 1969

Qazi Naeem-ud-Din Ahmad left for West Germany on 19th July

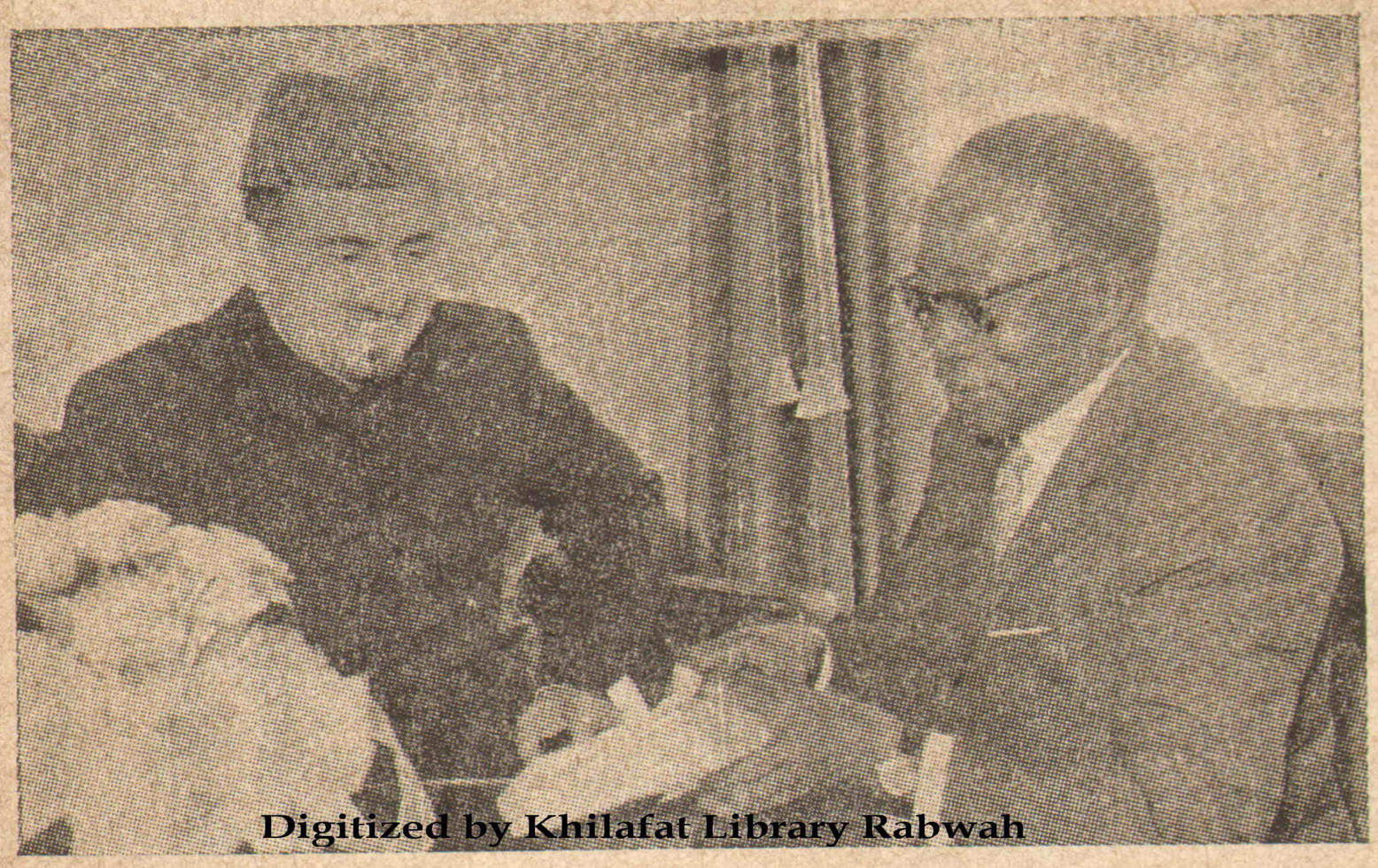
مکرم قاضی نعیم الدین احمد صاحب مبـ
سلسلہ انیس جولائی کو جرمنی کے لئے
روانہ ہوئے

Dr. Umar-ud-Din left for Nigeria

مکرم ڈاکٹر عمر الدین صاحب جو حال ہی
میں نائجیریا تشریف لے گئے ہیں

Editor,

Naseem Saifi



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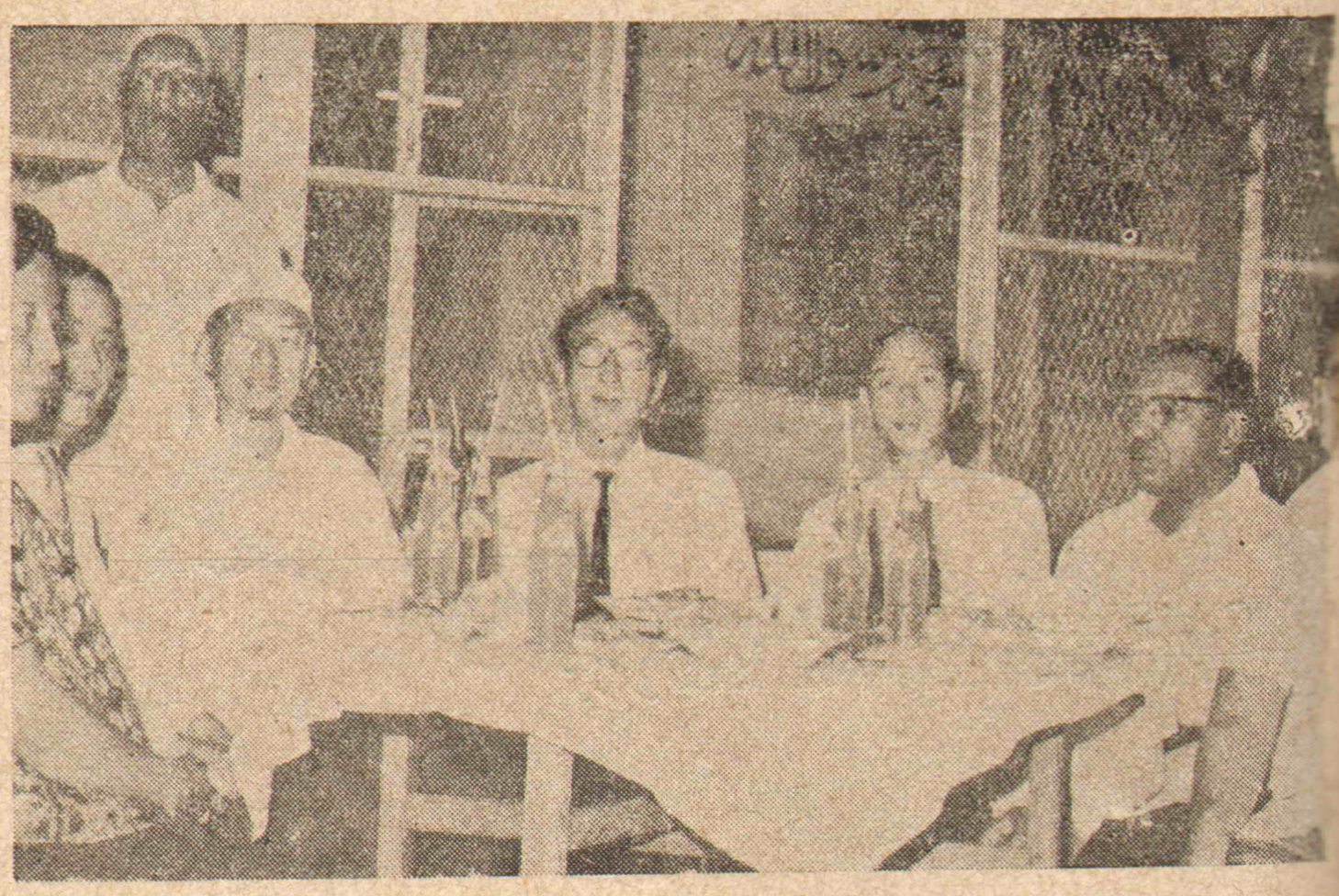
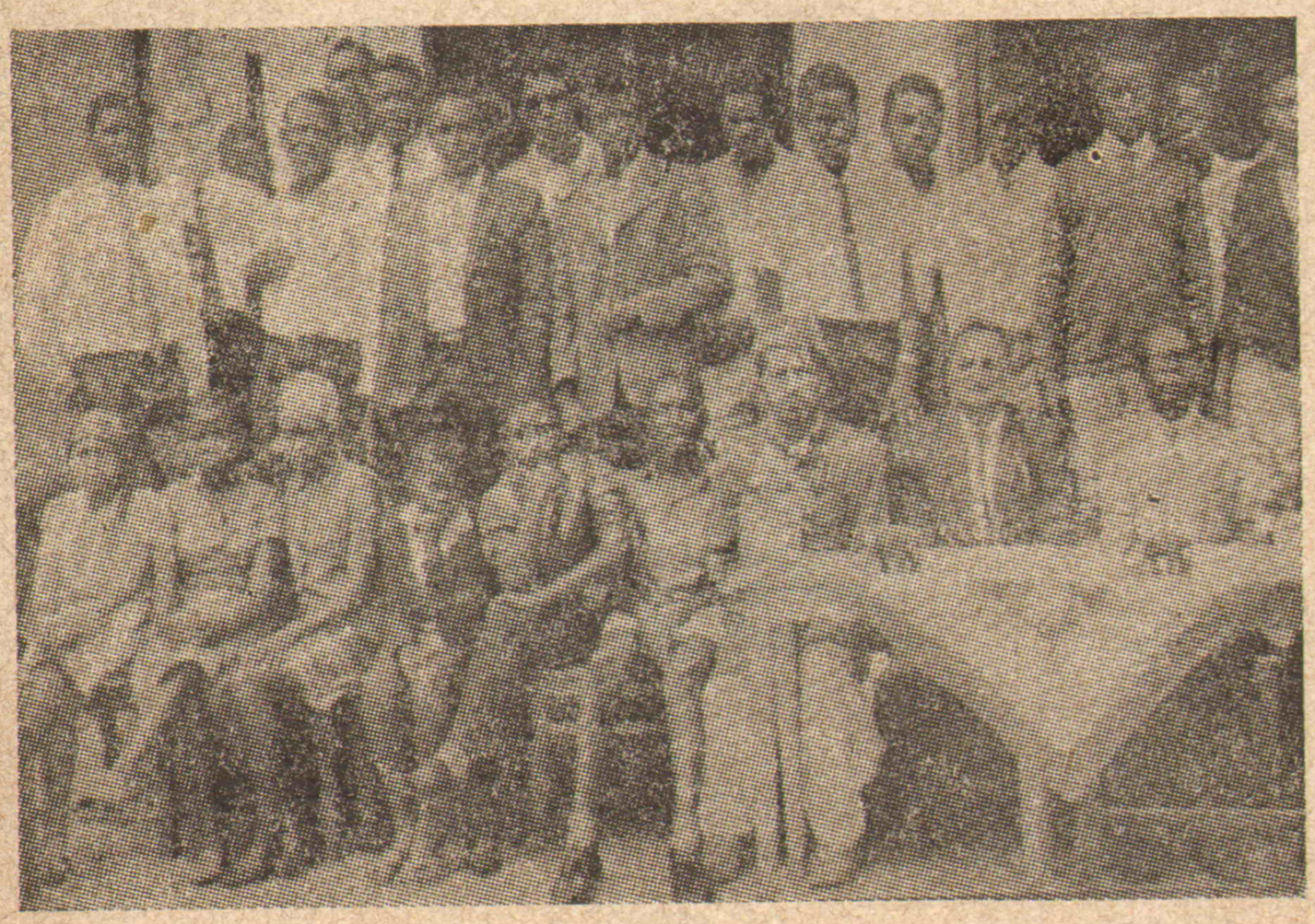
Leopold Sedar Senghor, Presidei of the Republic of Senegal is bein presented Ahmadiyya literature b Masud Ahmad Jehlumi at Frank furt.

کرم مسعود احمد صاحب جہلمی سینیگال
ے صدر کو اسلامی لٹریچر پیش
ر رہے ہیں -

Refreshments are being served on the occasion of Seeratun-Nabi meeting in Singapore.

سیرۃ النبیؐ کے جلسہ کے موقعہ پر
سنگاپور میں دائیں طرف سے پانچویں
نمبر پر ہمارے مبلغ محمد عثمان صاحب چینی
بیٹھے ہیں -





Hafiz Mohammad Suleman with the s and students of the college of Commerc Tanzania.

کرم حافظ محمد سلیمان صاحب
کالج آف کامرس تنزانیہ کے اساتذہ اور
طلباء کے ساتھ -

بسم الله الرحمن الرحيم

THE

TAHRIK-I-JADID

MONTHLY

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Islamic Economic System

Gist of the Sermon of Hazrat Khalifatul Masih III delivered on June 6, 1969.

Having recited Surah Fatiha, the opening Chapter of the Holy Quran, Hazrat Khalifatul Masih said that the Islamic Economic System is based on the four Fundamental Attributes of God—Rabubiyyat (Development and nourishment), Rahmaniyyat (Providing for all necessities without being asked,) Rahimiyyat (Rewarding work and labour) and Malikiyyat-i-Yaumiddin (Masterly administration of justice and equity).

The first and foremost Divine Attribute on which the Islamic System is based is Rabubiyyat-i-Alamin, which means that God has created all men, has endowed them with diverse powers and calibres, and has also provided them with the necessary means for the full development of their respective powers and aptitudes. So, if a certain person is not provided with the necessary means for the perfect development of his latent faculties, he is wronged and is deprived of his legitimate right.

The Islamic Economic System, therefore, provides for all that is necessary for the true development of the powers and faculties of every individual, which, however, means, on the other hand, that it does not provide for such things as human intellect or society demands for the wrong development of man's faculties and powers.

The Islamic System does not say that the minimum requirements of man's life should be provided, but it says that provision should be made for satisfying the maximum necessities for the perfect development of every individual's powers and faculties. In other words, the Islamic System does not merely provide for the basic necessities of life, e.g. food, clothing, housing and medicine, but takes up the responsibility of protecting and fully developing all human faculties and aptitudes.

Sometimes bad environments, poverty, inadequate and improper food stand in the way of the development and progress of a gifted child. According to the Islamic System, such obstacles should be removed, and favourable conditions should be provided for the development of the natural gifts of such children. In short, the Islamic System does not merely provide for keeping flesh and blood together, but it provides all that is necessary for the perfect development of all the God-given faculties of man.

After this, Hazrat Khalifatul Masih said that it is by following the Islamic Principle of production and distribution of wealth that we can excel other nations who are going wrong in this respect.

Hazrat then added that while God created men, endowed them with faculties and provided means for their development, he endued different individuals with different aptitudes, and

thus put them into a trial. According to Islam, one's being rich does not necessarily mean that God is pleased with him nor one's being poor means that God is displeased with him. Each one is put into a trial. If he acquits himself honourably during this trial, he is blessed with Paradise, both here and in the Here-after.

Someone is endowed with special aptitude for business administration and becomes a millionaire, He earns, say, five hundred million dollars. Islam says, "This amount of five hundred million dollars does not belong to you alone, a part of it belongs to your fellow beings through whose cooperation you have earned it. So part with a portion of it."

In short, according to the Islamic Principle of distribution of wealth every individual's legitimate requirements should be satisfied. If an individual, despite his best possible services to the society, fails to satisfy his personal and family needs, Islam comes forward and says, "Don't worry, it is God Who created your needs and also the differences in aptitudes, as a result of which another fellow has earned your share, so he is ordered to return your share to you"

In short, as already stated, the Islamic System is based on the four Divine Attributes of "Rab" "Rahman" "Rahim" and "Malik".

Under the Attribute of "Rabbul Alamin" (Lord of all the worlds), it makes no distinction of race, nationality, religion, friendship or hostility. The legitimate economic necessities of a person like Abu Jahl, who was an arch enemy of truth, should also be satisfied. Even if, one abuses God, or worships idols, or denies the very existence of God, such a one's legitimate economic and spiritual needs should also be satisfied. If a meritorious child, with aptitude for becoming a good doctor, is born to any one of the afore-said people, and if a similarly meritorious child is born to a Muslim, according to the Islamic Economic System, both should be helped to develop their natural gifts, and no distinction should be made between them.

One may ask why should one share his legitimate earnings with another. The answer is that God is Malik (Master and King). Every thing, including our aptitudes and earnings, belong entirely to Him. So it is for Him to decide how much of our earning should be appropriated by ourselves, and how much of it should be set aside for the satisfaction of others' needs.

Again, according to the Divine Attribute of Rahimiyyat (Rewarding labour), the Islamic System says that a worker or labourer should be given his dues adequately and on time, and strict regard should be had for this payment. But as a result of acting on this principle only, one gifted with superior aptitude might become very rich and one with inferior aptitude, very poor. So the Attribute of Malikiyyat comes in, and says that the latter, who inspite of the best endeavour on the part of himself and his family, could not satisfy the needs of his family, should be given a portion out of the earnings of the rich.

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In short, the Islamic Economic System entirely is different from the capitalist and the communistic systems. Under the capitalist system those who had the opportunity exploited the other nations. On the contrary, the communistic system, overlooked and ignored even the legitimate rights of the capitalists. Instead of asking the big capitalists to part with their superfluous wealth and make it over to the poor, it deprived them of all their entire wealth and even life.

But Islam does not tolerate injustice to any class of people. Just

Continued on page 15

Statistical Features of the Holy Quran

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They may talk of the Bible as the Best Seller but none can deny that the Holy Quran is the best—and—most read book in the world. During the past fourteen centuries it has been read by millions and millions of peoples from cover to cover hundreds of times in everybody's life.

And the commentaries that have been written on this Holy Book show the deep and keen interest in trying to find out what it really means and how best it can be acted upon. The latest of the comprehensive coment-aries are by the Late Hazrat Muslih Mauood the Khalifatul Masih II, may God be pleased with him. And of course commentaries will continue appearing from time to time.

The Promised Messiah peace be on him says in his book 'Nazoolul Masih (page 46) : The very letters of the Quran and their numerical value have also great hidden spiritual significance. Maulvi Ata-ul-Mujib Rashed, in an article published in the Al-Fazl gives some very interesting datta about the Holy Quran. He says that according to a report from Hazrat Ayesha there are 6666 verses, 322671 letters and 86430 words in the Holy Quran. There are 30 parts, 114 chapters (Suras) and 540 Rakus. There are 14 Sijdas, 105682 dots.

In order to find out as to how many verses were revealed every day we must first know for how long the revelation actually continued to be vouchsafed to the Holy Prophet. Accord-ing to the lunar Calender he was 40 years and 7 months old when he started getting revelation and according to the Solar Calender he was 39 years 3 months and 16 days. The Historians say that the first revelation came on the 28th of July in the year 610. CE. and it was most probably the 17th of Ramazan. The period for which he did not receive any revelation ex-tended up to 2½ years. As for the last revelation, son.e historians say he received it 9 days before he passed away to Great Beyond. Thus it can be safely said that he received reve-lation for 23 years. Hazrat Mirza Bashir Ahmad says in his book entitled Sirat Khatamunnabiyyin, Part I, page 4,5 :

'If we compare the total number of the verses revealed with the days of his life of prophethood (starting from the day that he started receiving the revelation) we will find that on the average it was less than a verse that he received every day for his days of Prophethood total up to 7970 whereas the verses of the Holy Quran are no more than 6236 (or 6666). The total number of the words of the Holy Quran are 77934 which means that average of every verse is no more than 12 words, or in other words average of revealed words per day is 9. (More later on)

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Rabwah Diary

Hazrat Khalifatul Masih III

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Having stayed at Murree for about six weeks, Hazrat Khalifatul Masih returned to Rabwah on the 5th of August and left for Karachi on the 16th. During his stay at Rabwah he had a heavy programme of visits from the people from different places as well as the heads of various departments of Sadr Anjuman and Tahrik-i-Jadid.

After the Maghrib prayer, almost every day he sat for a while in the Mosque and talked to the people specially about the Darsul Quran Class.

On the 9th of August he talked to the students of the class and asked them their ages, qualifications and the way they were putting in efforts to gain most from the lessons and lectures during the class. Talking about the Holy Quran he said that there was no aspect of life about which the required guidance could not be found in this Book. He made special reference to the economic system of Islam which defines the rights of every person. At the end he told the students that: Since we believe that everything that is necessary for us is to be found in the Holy Quran

جو ضروری تھا وہ سب اس میں مہیا نکلا

Why should we look to other systems, we should concentrate ourselves on the teachings of this book.

Hazrat Khalifatul Masih III Addresses the students of Dars-ul-Quran C'ass

On Thursday the 7th of August, Hazrat Khalifatul Masih III informally addressed the students of the Darsul Quran class and told them that the Holy Quran should be studied with a view to acting upon it. It must be realised, he added, that the Holy Quran is a perfect guide and it contains most beneficial and practicable instructions about every aspect of our life. Hazrat Khalifatul Masih further told his audience that those who did not learn the Holy Quran with a view to acting upon it could not be termed as Ahmadis in the true sense of the word.

Vakil-i-Aala on Leave

Sahibzada Mirza Mubarak Ahmad Vakil-i-Aala and Vakiluttabshir went on leave of absence on the 11th of August for one month. Hafiz Abdus Salaam was appointed Acting Vakil-i-Aala and Naseem Saifi, Acting Vakilut Tabshir, by Hazrat Khalifatul Masih III.

Sahibzada Sahib will return to resume his duties on the 13th of September. During his one month leave he wlil also visit the Sind Estates.

Waqf-i-Jadid

Maulana Abul Ata, Nazir Islaho Irshad (Tarbiat), conducted the Friday Service on the 22nd of August. In his sermon he drew the attention of the Community, especially the citizens of Rabwah, to pay up their dues for the Waqfi Jadid. He reminded the parents that they should see to it that their children paid their contributions in due course of time. It will be recalled that Hazrat Khalifatul Masih III has laid the responsibility of providing the funds for Waqfi Jadid on the children of the Community. It is mostly to make them acquire the habit of spending their money for the cause of religion.

Maulana Abul Ata dilated on the significance of the work being done through this organization and quoted some statistics to show that in some

areas the conversion from the Hindus and scheduled castes was proceeding very satisfactorily. He commended the acumen and strenuous struggles being put up by the Nazim Irshad, Sahibzada Mirza Tahir Ahmad.

The first ten days of September are to be observed as Waqfi Jadid days, i. e. efforts will be made to approach every body to pay up his promised amount for this fund. All are requested to cooperate.

Jamia Ahmadiyya

The Jamia Ahmadiyya will, Insha Allah, reopen on the 13th of September. Those seeking admission to the Jamia will be interviewed on the 10th and 11th at 9-12, in the Jamia.

It is advisable that they should immediately ask for the admission Forms which should be filled duly and returned to the Principal The Prospectus can also be had for the asking. Those seeking admission should come prepared to stay at Rabwah and therefore bring their beds and beddings along with them.

T. I. College

The admission to the T. I. College Rabwah for the 11th Class (i.e. F.A. F.Sc) started on the 30th of August to continue for ten days (the students seeking admission after that will have to pay late fee). This admission is for those who have passed the Matriculation Examination from the Lahore Board. As for the admission of those who took the examination from the Sargodha Board, their admission will start ten days after the announcement of the result and will continue for ten days after that.

The deserving students will be given concessions ; those obtaining 70 per cent marks will have a full fee concession.

A neat, tidy and well disciplined hostel arrangement is also available.

Tibbiya College

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The Tibbiya College will reopen on the first day of September (when the Tahrik-i-Jadid reaches its readers, the College will have started the session). The students for Class I will be admitted as from the very first day of resumption of studies. The admission will continue for ten days.

Examination for Youths

The Khuddamul Ahmadiyya Examinations, this year will be held on the 11th of September.

According to the new revised scheme of education for the Khuddam, the course has been divided into six stages as follows :

(1) Mubtadi (2) Motaqaddim (3) Muqtasid (4) Sabiq, (5) Faiq, (6) Fa—iz. Those who have been declared successful in the course of Mubtadi will now sit for Motaqaddim. Such Khuddam as have passed the Examination for Muqtasid course will be granted Certificate for the new Muqtasid standard if they sit for the special examination covering the following course.

(1) Translation of the Holy Quran—Sura Aali-Imran-Sura Anfal.

(2) Learn by heart (with translation) the following Suras : Lahb, Nasr, Kafiroon, Kausar, Maoon and Querish.

(3) Barakatud Dua and Sirat-i-Khair-ur-Rusul.

This announcement has been made by the Mohtamim Talim, Majlis Khuddamul Ahmadiyya, Central who expects all the Khuddam to take part in one or the other examination according to their respective standards.

NOTES & COMMENTS

Holy Quran for the Pope

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Pope paul VI visited Uganda from 31 July 1969 for a week. Although his engagements were heavy he was kind enough to spare some time for the Ahmadiyya Jamaat from which he had agreed to receive a copy of the Holy Quran with English translation. The presentation was made by Maulana J. D. Qamar and Dr. L. D. Ahmad.

The Pope had already prepared a speech for the occasion which he read out after receiving the Holy Quran. The text of the speech is reproduced below :-

A Speech Delivered by his Holiness the Pope Paul VI at Vatican Embassy Kampala

Dignitaries and Representatives of Islam,

How can we express our deep satisfaction in meeting you and our gratitude to you, for granting our lively desire to greet, in your persons, the great Muslim Communities spread throughout Africa? You thus enable us to manifest here our high respect for the faith you profess, and our hope that what we hold in common may serve to unite Christians and Muslims ever more closely, in true Brotherhood.

It gives us pleasure to salute also Representatives of the Indian and Pakistani communities, which have found, in this conntry, a fraternal welcome.

In our prayers, we alwaya remember the peoples of Africa, for the common belife in the Almighty professed by millions of them must call down upon this Continent the graces of His Providence and Love, most of all its sons. We feel sure that, as Representatives of Islam, you join in our prayer to the Almighty, that He grant all African believers that desire for pardon and reconciliation so often commended in the Gospels and in the Quran.

Our pilgrimage to these holy places is not for purposes of prestige or power. It is a humble and ardent prayer for peace, through the intercession of the glorious Protectors of Africa, who gave up their lives and for their belife. In recalling the Catholic and Anglican Martyrs, we gladly recall also those confessors of the Muslim faith who were the first to suffer death, in the year eighteem hundred forty-eight, for refusing to transgress the precepts of their religion.

May the shining sun of peace and brotherly love rise over this land bathed with their blood by generous sons of the Catholic, Christian and Muslim communities of Uganda, to illuminate all of Africa and may this, our meeting with you, respected Representatives of Islam, be the symbol of, and first, step towards, that unity for which God calls us all to strive for His greatest glory, for the happiness of this blessed Continent!

Holy Quran for Dr. Heine Menn

Qazi Naeemuddin Ahmad reports from Frankfurt, West Germany, that a delegation of the Ahmadiyya Jamaat consisting of Ch. Abdul Latif, Mr. Masood Ahmad Jehlumi, Qazi Naeemuddin Mr. Sharif Khalid and Mr. Abdul Kabir presented a copy of the Holy Quran (with German Translation) to the president of the Federal Republic of Germany (West Germany).

Mr. Masood Ahmad had obtained an appointment from the President and had made it clear to him that the object of the interview was to

congratulate him on his being elected to the office of the President and offering him a copy of the Holy Quran (with German Translation). When the delegation reached the President's Office, they found him waiting for them and they were glad to note that he received them with great pleasure and enthusiasm.

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He was told that the main reason why the Holy Quran was being presented to him was that he is a great advocate of Universal peace and the Holy Quran also gives most practicable guidance on this subject. The delegation expressed the hope that he would gain from this Book greatly. The President was kind enough to ask a lot of questions about the Mission and its work. He was very pleased to know that the Jamaat had erected two mosques in Germany. He told the delegation that he had attended the lectures on the Holy Quran for three months during his religious education and now it was a great pleasure for him to receive the German Translation of the Holy Quran.

Qazi Naeemuddin says that the president is a Protestant and occupies a high place in the protestant Circle of Germany. He has worked hard for his religious organization and is therefore very highly esteemed by his fellow religionists.

Before bidding good bye to the delegation, the President asked what he could do for the Jamaat. He was told that the Jamaat was enjoying full liberty in his country and the Government officials were very cooperative. The delegation had cold drinks with the President. (The Esperanto Translation was presented along with the German Translation of the Holy Quran).

U.K. Ahmadis Meet

Southall Weekly Post" published the following it its issue of 13th August 1969, along with a picture showing Ch. Mohammad Zafrullah Khan, Imam B. A. Rafiq and others. This session was presided over by Sir Parigrine of Ealing.

"More than two thousand delegates many of whom represented Southall, Hayes, Greenford, Ealing and Hounslow in the Islamic Movement, attended the two-day conference of the Movement at Wandsworth in London, and heard the Judge of the Internationai Court of Justice at the Hague present the Islamic point of view on the achievement of America's astronauts in making a landing on the Moon.

Sir Mohammad Zafrullah Khan, one of the most prominent scholars of the Muslim faith, said that the landing had been prophesied long ago, and the achievement fulfilled the prophecy made in the holy scripture of the Muslim religion, the Holy Quran.

Quoting from the scripture. Sir Mohammad chose the extract:
"And He has pressed into service for you the night the day, the sun and the moon, and the stars too, by His command."

The President told the meeting: "Science, technology and religion are all a part of life, and the universe has been created for the service of mankind." As such, the journey to the Moon only confirmed the teachings of scriptures, and thereby contradicted the view that conflict exists between science and religion, he said.

Sir Parigrine of Ealing presided over the assembly, and other speakers included the prospective Conservative Party condidate for Southall and Hanwell. Mr. K. Reeves.

Mr. Reeves told the audience that there is a great need for the continuation of religious education.

Annual Jalsa, Qadian

The Annual Jalsa, Qadian will be held on the 18-20 December. Those wishing to attend the Jalsa from Pakistan

should contact the Nazir, Khidmat-i-Darweshan Rabwah. The Qafila will leave Pakistan on the 15th and cross the border on the 16th. The applicants must be able to obtain an International Passport. The Passport must have a valid endorsement for India. The applications must be submitted on the printed form available from the Nizarat, Khidmati-Darweshan, and a Passport Size Photo should also be attached.

It should be noted that women are not permitted to apply. The last date for the submission is 30th of September. Those who will be selected, will, if need be, given all assistance to get the Passport issued or endorsed for India.

Nineteen Years

Second Section—Daftar Dowum as it is called—of the donations to the Funds of Tahrik-i-Jadid started from 1944 and ended in 1963. A comprehensive list of all of them who have taken part in Tahrik-i-Jadid during this period is being compiled for publication in the form of a book, as was done in the case of the First Section.

Some of the donors have not been very regular in payments and a chance is being provided for them to pay up arrears and get their names included in the Book. How unfortunate would it be for anyone to have his name deleted from the list for some irregularities of his, which he could easily rectify.

Please look up into the records of your accounts and see to it that no arrears stand in your name for the whole period of 1944 to 1963.

A New Scholarship

Professor Dr. Abdus Salaam, Chief Advisor on Scientific affairs to the President of Pakistan, has established a scholarship for the study of Science in the B.Sc. classes at the Talimul Islam College, Rabwah. It will be known as Ch. Mohammad Hussain Scholarship...in the sacred memory of his deceased father.

The amount of the scholarship is Rs. 50/ per month and it will be awarded to the best student of Science in B.Sc. Classes.

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Weighing the Witch

In Holland's centre is situated 'Oudewater' an old ropemaking town that gained importance by introducing a system by which accused witches during the 16th century persecutions could be weighed on the scales in the Weigh-house to prove they were too heavy to ride on a broomstick. Visitors can still be weighed on those same scales and be given an authenticated certificate that they are free from black magic.

The Gun

Surprise is expressed at the big knife (machet) carried by the so called uncivilised African people—sophisticated people fear it for its use is considered to be a sign of barbarity. You see a man with machet brandishing in the air and you run for your life. In fact the very machet makes its carrier an uncivilised and barbarous person. On the other hand a man with the gun is considered to be a highly respectable person; you extol him and you inwardly wish to scale the heights that he has already climbed.

But why, why is it so? Do the gun and machet make any difference. Is it not the spirit of the man who carries them and the use that he makes of them that counts.

We do not think machets kill as many as guns. Here are the estimated statistics about the use (or misuse) of the gun in the USA:

"According to the U. S. Department of Health, Education and Welfare, 750,000 Americans have been killed by

privately owned guns since the turn of the century. That's more deaths than in all the wars the U.S. has been involved in since the Civil War.

"Each year, in the United States alone, guns are used in more than 6,500 murders.

"Guns are also involved in 10,000 U.S. suicides. In 2.600 accidental deaths, In 44,000 serious assaults. In 50,000 robberies and in 1000,000 non fatal injuries each year. Every day, an average of 50 Americans die by fire arms misuse—more than one death every 30 minutes".

The Muslims Meet

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Recently, at the instance of Malaysia's Prime Minister, Tunku Abdul Rahman, a Conference of the Muslim dignitaries was held at Kuala Lumpur. It is gratifying to note that quite a large number of the invitees responded to the call and gave their time and valuable views on how to further the cause of Islam and the Muslims.

The work done at this Conference may not be said to be perfect—and it certainly could not be, and was not perfect—but none can deny that it is a great step forward in the present day world of dissent and discord. It is peace that the world is looking for—rather craving for—and it is only the religion of peace, Islam, that can give peace. The Muslims of all sects and denominations have to work for it—they have to unite and lift the world up from degradation of disunity and inimical attitudes of some against the others.

TIME (USA) dated May 9, 1969 comments upon the conference thus :

"In some ways the conference was a milestone in Islamic history. Although their decisions do not have the weight of religious law, the delegates hoped that the discussions would persuade traditionalists to re-examine their faith in the light of the 20th century. For the first time in centuries, representatives of the two major Muslim sects—the Shiite and Sunnite—held a formal dialogue on their doctrine. To their surprise, they found themselves more in accord than apart. One immediate by-product of this harmony was a resolution to meet again and form an international Islamic research center".

Original Sin

The basic doctrine on which the whole edifice of Christianity stands is the original sin. That Adam committed a sin and thus brought death into the world and none can redeem humanity except one as sinless as the son of God who is equal to God and co-existent with him—that is what Christianity teaches. If the very idea of the original sin is falsified there would be no need to put Jesus on the pedestal of sonship nor would there be any need for him to give up the ghost on the cross, as the Gospel writers would have us believe.

A recently published book "Is original sin in Scripture" by Rev. Herbert Haag, a Catholic biblical Scholar at the University of Tubingen in Germany, refutes the idea of the original sin being a truly Christian idea. In the words of TIME (21-3-69) "Original sin, says Haag, did not begin to excite wide-spread theological interest among early Christians until at least the 3rd century. And not until the 5th century—when St. Augustine formulated the doctrine fully and invented the name "Original sin"—did it become a basic part of Church doctrine. For Augustine, as for many theologians since, the idea of a primordial sin helped explain one of religion's oldest mysteries: the existence of evil in a world supposedly created by a good God. In his pessimistic view, man was

himself the culprit, woefully evil because his soul was imprisoned in an utterly fallen body, incapable of good unless drawn to it by the grace of Christ. In answer to the British monk Pelagius, who preached that man could save himself by good works without the initial prodding of grace, Augustine hurled his reply: Humanity had inherited the curse of Adam's sin. Without the grace of Christ's redemption, men were damned".

The times have now changed and to quote TIME once again:

"Nevertheless, it is the common opinion of theologians that the Augustinian version of original sin makes no sense today. For one thing, evolution suggests that *Homo sapiens* is descended not from one set of parents but from many, thus making a literal Adam and Eve quite unlikely. For another, Biblical scholars agree that the story of man's fall in Genesis is not history but myth—a story that points to the basic truth of evil in the world but says nothing about the inheritance of sin. Augustine even read St. Paul wrong; the correct translation of the passage in Roman was not "in whom all have sinned" as the Vulgate had it, but, as the original Greek correctly phrased it, "because all have sinned"

The fact is that as the Holy Quran points out although Adam did slip, it was no sin of his, and he apologised for it and was forgiven. The question of his becoming a sinner did not arise, much less the question of his transmitting the sin to his progeny. There is nothing like the original sin. No redemption is needed through any so called sinless son of God who should be forced to die on the Cross to carry the burden of others The refutation of the theory of original sin is in fact the refutation of the whole ideological structure of Christianity.

Problems about celibacy

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"The Netherlands" a monthly published by the Consulate of The Netherlands, Karachi, has the following to say about the "Problem about celibacy". The fact is that having groped in the dark, the people of various religions must come to Islam for the true and real realisation of their natural demands. How genuinely the needs of men can be fulfilled to his greatest satisfaction and best advantage, it is only Islam that tells.

Most of the Protetant church-groupings in Holland share with the R.C. Church the view, that the number of young people who want to become pastors or priests, is decreasing rapidly. By various means attempts are made to stimulate the flow of theology students. As to the R. C. Church, celibacy is an impediment for students, whereas the number of officiating priests who are abandonidg their posts, is very much on the increase. This, incidentally, applies to most European countries. But thorough as the Duch are in discussing religious assets, celibacy is the topic of comments in newspapers, radio and TV. The most remarkable (tasteful?) contribution was a TV show, in which priests—only their voices (made unrecognisable) could be heard—expressed why they had decided to marry or, even, why they had had intimate relations with women.

Read

REGULARLY

TAHRIK-i-JADID

MONTHLY

Existence of God

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Maulan Ata Ullah Kaleem sent the following letter to the editor of the Sunday Mirror. Only portions of it were published. May be it was due to lack of space. But we believe it should have been published in full. The text of the letter is reproduced below. (Editor)

Dear Sir,

Allow me space in your Weekly to congratulate your Columnist Cladys Kotey on her thought provoking article entitled, "Is There A God?" appeared in the 13th July's issue of Sunday Mirror.

The observations made and the proofs presented by your Coloumnist are identically what the Book of God, the Holy Quran, has put forward with host of others to prove the existence of God.

I am sure your Columnist has not studied the Holy Quran; she might have not got the chance even to see this Book of God that we could accuse her of plagiarism. Hence it is but natural that she has concluded the existence of God from our day to day experience to which the Book of God has drawn our attention when it says:

"Or, Who answers the distressed person when he calls upon Him and remove the evil and makes you Successors in the earth? Is there a God besides Allah? Little is it that you reflect (Al-Quran (27 : 63)

And it is this very argument which your columnist has presented when she writes:

"When you watch carefully and closely, it becomes evident thar it is only when people are undergoing some sort of suffering that they remember to lift their voices in prayer to God.

"During this time, there is an urgent plea for relief so that should the prayer hit its target and it is answered after help has failed, a belief in God is then established.

"This belief becomes strengthened as similar situation arises and relief is obtained through prayers. The atheist is not excluded from this manifestation despite his hostile attitude to the existence of God."

Again the concluding portion of Gladys article related in the words of her fisherman friend and I quote:-

"When we are in trouble at sea during a storm and death looms very near, we all forget about fetishes at home and cry very loudly to God to save us from destruction and He invariably answers," is exactly what the Holy Quran has pointed out 1400 years ago when it says:-

"He it is Who enables you to journey on land and sea until, when you are on board the ships and the sail with them with a fair breeze and they rejoice in it, there overtakes from them (the ship) a violent wind and the waves come in them from every side if they think they are eneompassed, then the call upon Allah, purifying their religion for Him, saying, 'If Thou deliver us from this, we surely be of the thankful."

But when he had delivered them, lo! they begin to comit excesses in the earth wrongfully. O ye men, your excesses are only against your own selves. Have the enjoyment of the present life. Then to Us shall be your return; and We will inform you of what you used to do. (Al-Quran 10 : 23-24).

September, 1969.

Car-ism, the new religion

Minister Schut, inaugurating the RAI car-exposition drew attention to

the fact that the modern Hollander virtually attaches more interest to his car than to his house—"peculiar and even somewhat disturbing". The private car, he said, seems to have developed as a kind of substitute for a house. On the other hand, he admitted, the possession of a car is undoubtedly an enrichment to human existence.

The Minister didn't agree with the car-dealers that in 1975 there would be 4 million private cars in Holland (at present there are well over 2 million); he thought that not until 1980 would there be that number. Finally, the speaker expressed his concern as to how to get rid of the old cars, at present already 100,000 per year; measures have to be taken to prevent owners from just parking their old cars along the roads and then abandoning them.

Suicide

Those who have faith in God want to live and do good to the world in general, those who lack faith in God want to die and get rid of the evil into which they have ensnared themselves. A Dutch Scholar Prof. Kruyt reports that :—

"The suicide rate in Holland is amongst the lower percentages in Europe: 852 per year, which means 10 : 10,000 inhabitants, who are over 15 years of age. But the number of non-mortal attempts is 6 to 8 times higher. These data were given by a Dutch scholar, Prof. Kruyt."

The news have been reproduced from "The Natherlands" for June 5, 1969.

Peace of Mind

The article reproduced below was first published in the Echo of 18, May, 1969 (Ghana, West Africa). Editor.

"There cannot be two opinions about this fact that, the more the people of this world gain the good things of this life, the greater becomes the hunger and the consequent burning of their heart.

But as for those who seek God, the more they turn to Him, the greater is their peace of mind. And it is to this truth that God, the All-knowing, points out that "it is in the remembrance of God that hearts can find comfort."

This also shows that search after God must be the innermost yearning of human nature and the real goal of human life. It is when that goal is attained, that man begins to enjoy perfect peace of mind.

Moreover, it is through recollection and remembrance of God that one could eschew sins. People only see the outward, while God sees both the outer and the inner being well disciplined.

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INFIDEL

If he disbelieves it, he is an infidel, and if, while believeing it he acts contrary to that belife, he is guilty of the grossest presumption.

One day a man went to a pastor and asked: "O pastor, I have committed much sin. Will my repentance be aecepted by God or not?"

The pastor replied: Yes" Then the man said: O pastor, does it mean that all the time I was committing sin, God saw me?" "Yes", was the answer. The man cried and fell. He was ashamed and could not raise his head.

Remember it always that until a man is thoroughly convinced of the fact that he is always under God's observation, it is impossible for him to act rightly.

God is everywhere. He sees everything. Don't therefore, like the ostrich, hide your head in the sand.

A certain Sheikh, once had a servant whom he favoured above his other servants. This brought a certain degree of envy among them. One day

the Sheikh gave each of them a fowl in some quiet spot where no one could see him.

They went out and killed their fowls accordingly and brought them back, with the exceptien of the Sheikh's favourite servant, who brought him back alive, saying: "I have found no such place, for God sees everywhere."

The Sheikh said to the others: "Now, you all see this youth's real rank; he has attained to the constant remembrance of God."

In the traditions, it is written that God has said: "Paradise is for those who intend to commit some sin and then remember that My eye is upon them, and forbear."

Christ's heart was still beating

"The Daily Mail" published from Freetown, Sierra Leone gave the following news item with the caption "Christ's heart was still beating". It will certainly be of great interest to those who wish to study the circumstances in which Jesus Christ was put on the Cross, taken down and laid in the sepulchre.

Vatican city, Italy:—Swiss writer Kurt Berno yesterday personally presented the Vatican documents and photographs which he claims show that Christ's heart was still beating when he was taken down from the cross.

Berna claims this theory is based on study of the holy shroud—the sheet believed to have been wrapped around Christs' body. The shroud is now kept in Turin.

The writer's claims are contrary to official church thinking and have already been discounted by the Vatican.

An official of the Vatican's Congregation for the Doctrine of the Faith accepted the material from Herr Berna without comments.

Herr Berna is president of the Swiss Foundation of the Holy Shroud which claims Christ's blood was still flowing when he was taken down from the cross and that he died sometime later.

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It also maintains that the Catholic Church has tried to destroy the shroud to prevent further scientific study—a claim denied by Catholic scientists in charge of the relic.

Jesus did not die on the Cross

"The Daily Telegraph" of London published the following news item on July 29th. It is another link in the chain of proofs of Jesus having been taken down alive from the Cross. If he really did not die on the Cross, how could he be an atonement for the sins of the world as the Christians claim. The time is not far when the Christians will have no doubt about the fact that Jesus was really alive when he was taken down from the Cross.

"Professor Kurt Bern, the German Roman Catholic writer and president of the Foundation of the Holy Shroud in Switzerland, yesterday handed the Vatican documents in which he claimed that there was fresh blood on the Holy Shroud with which Christ's body had been wrapped.

"He said in his report which accompanied the documents that the fact that the marks on the shroud were caused by fresh blood proved that Christ was alive when he was removed from the Cross.

"The documents were handed to Mgr Charles Moeller of the Vatican's Congregation for the Doctrine of the Faith. Mgr Moelley would not comment but it was learned that a commission of scientists has been formed to examine the shroud which is kept in a receptacle above the main altar of Turin Cathedral.

Donations from Non-Muslims for Islamic Purposes

Maulvi Nur-ud-Din Munir M.A.

Mr. Mohammad Ali from Guyana has posed the following question for an answer.

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"Would you say that Chapter 9 verses 53 and 54 and also chapter 5 verses 52 means that we cannot take charity from non-Muslims who are practising lawful business to build mosques or to propagate Islam. What does the Promised Messiah (peace be on him) say about taking charity from non-Muslims who are running lawful business"?

There does not seem to be anything in the Holy Quran and the precepts of the Holy Prophet (peace and blessings of God be on him) prohibiting Muslims from accepting donations from non-Muslims for building mosques and propagating Islam, etc., which they offer out of the regard and sympathy they hold for Islam and for Muslims.

The verses which have been quoted in support of the contrary view, i. e., chapter 9:53, 54 are not relevant to this issue. The context shows that they are about the hypocrites who were at heart enemies of Islam. It is from such hypocrites that donations should not be taken. The verse 54 clearly states that the people intended are those who "come not to prayer except lazily." i.e., the hypocrites.

Verse 52 of chapter 5 has also been quoted in this connection, where the Holy Quran emphatically forbids Muslims from taking Jews and Christians as friends. But the meaning of this verse has been clarified in the Holy Quran by the verse 29 of Chapter 3 where it has been stated that prohibition is confined to such friendship as is in preference to believers. From this limitation we can reasonably deduce that the cultivation of such friendship as is not detrimental to the cause of Islam is allowed.

This view is further corroborated by verse 3 of chapter 5 and verses 9-10 of chapter 60, where the Holy Quran enjoins upon Muslims to co-operate with non-Muslims in righteousness and piety and to do them good. These verses make it amply clear that the commandment to Muslims to have nothing to do with non-Muslims applies only to such of them as are at war with Muslims and are enemies of Islam. Consequently according to Quran the disbelievers who do not fall into this category deserve from Muslims an equitable, kind and friendly treatment.

It is natural that when Muslims will cultivate friendship with non-Muslims and co-operate with them the good people among the non-Muslims will reciprocate these feelings and in sympathy with Muslims offer their help in the cause of Islam. There seems to be no harm In accepting such donations.

The Holy Prophet himself is reported to have accepted the gifts sent to him by the then Christian chiefs of Egypt, E'la, Doomat al-Jandal, etc., (vide Bukhari Kitab-ul-Ilam and Kitab ul-Maghazi).

As for charity we cannot ignore the fact that its acceptance outrages our sense of human dignity and that in Islam it is made lawful only for destitute persons who are unable to fend for themselves. The Holy Prophet (peace and blessings of God be on him) has enjoined upon his followers to prefer giving charity to accepting it. So the acceptance of charity for the purposes of Allah or the Muslim Community is ruled out. Only gifts should he accepted.

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As for the writings of the Promised Messiah (peace be on him) there is nothing in them repugnant to the stand taken above. In fact he upholds the idea of the unity of mankind and has explicitly stated in his books that Islam conceives of it as one Brotherhood and that the Holy Quran has enjoined upon Muslims to extend their affection and sympathy towards non-Muslims as selflessly and spontaneously as a mother would offer it to her children. (vide Four Questions by a Christian and Their Answers, pp. 66-67).

In such an atmosphere of highly sympathetic and cordial relations exchange of gifts between Muslims and non-Muslims is a natural consequence, and considering this issue in its widest scope we can say that with the exception of such things as have been expressly prohibited by Islam and are prejudicial to its interests there seems to be no reason why Muslims should not cultivate genuine friendship with non-Muslims and cooperate with them in their daily contacts.

Note. References are from, the Oriental and Religious Publishing Corporation Ltd, the Holy Quran, English Translation, 196J.

Continued from page 2

as, it does not tolerate injustice to the poor, similarly, it does not tolerate injustice to the rich even. Both are creatures of God, and so it safeguards the legitimate rights of both. To it, all people are equal, so it takes up the responsibility of fully and properly developing the powers and faculties of every individual.

Hence the Istamic Economic system is the best, no other system can compare with it. It is the only system that establishes the unity of God, and imbues man with the Divine Attributes.

Surplus Women

If really there are only 70,000 single men and 250,000 single women in Hungary, the solution lies in marrying more than one wife, allowed by Islam.

"News in Brief from Hungary" published in the columns of "New Hungary" produced by Hungarian News and Information Service, 167 Kensington High Street, London, W. 8 (March--April, 1969) says (under the caption Co-op Marriages):—

Lonely Hungarians who want to contact members of the opposite sex are to have a marriage bureau to help them. "The Four Seasons" bureau, the first in the country, is to open in Budapest shortly. It will be run by the Tempo co-operative and staffed by psychologists and sociologists.

Services will be available to anyone over 18, provided he or she is not already legally married. Fees will be based on earnings and will range from 200 to 400 forints (£3 to £6) for four months' service.

Would-be clients must call at the bureau in person and give their instructions in writing, but couples can be brought together by letter, telephone or in person in the bureau's offices.

"The Four Seasons" is expected to have a difficult job—there are 250,000 single women and only 70,000 single men in Budapest.

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